for many years a slave in Chilāo, an Ahmadi Shah reports. The Gabrāls were converted to Muhammadanism by a saint named Ahāyat, whose shrine is in Gabrāl, and is one of the most frequented places by pilgrims. The Gabrālis say that this saint lived six or seven generations ago. His Kalāsha (who is really of Kāfir race, but now lives in Gabrāl) says that the Gabrālis were converted to Islām about eight years ago. Lately, this religion has made great progress among the people of Kandāl generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attended to them, which are generally crowded by students from every room. In Gabrāl, the Mullahs or priests are, for the most part, of the Shia sect, but most of every sect are anxious in giving education to their sons. Their education is limited to Muhammadan law (of the Hanafite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art; so little, indeed, that Shahrbāk and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Panjāb.

The most accomplished scholar in Kandāl is the high priest and chief of Patān, named Hazrat Ali, who is a Shia.

The people generally are peaceful, and have a fair complexion and good looking. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the most punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "mālo." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Malik, but a Mullā-kamin also cannot be admitted to the Council.

The reigning Council of Gabrāl consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Painda Khān is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose function is limited to inter-tribal feuds.

Games and Marriages.—Hockey or hamstuck, which is called "laghāk" in Gabrāl, is played on holidays; and the place where they meet for the sport is called "laghāk-kōto-ān."

Guns are called "nāli" in Gabrāl, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shia countries. Only "Doms" dance and sing, as this is their profession; they play on the "surāi" (pipe), rabāb (harp), and shagāli (drum).

The "purāli" system, or "selling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghalee of gold for each yoke of oxen. He was also responsible for the collection of the "Kandkool" tax, but no authority could be exercised over him by the Wuzeers or Tarunglehs.

Next to the Tarunglah among the district officials was the Charbon, who acted as an assistant to the Tarunglah in each village. His *dustoor* consisted in exemption from all taxes, and two of the ruler's hens on marriage a year; it being part of his duty to collect the "Gurd tukee" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "*Zeytee*," who only served for a year at a time to the Charbon, and were paid by an impost of 10 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Tungpah (Tarunglah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghalee of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nagar, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

Dry measure.

1 kaiy	= 1 lb. English	Hunza.
6 kaiy	= 1 kut	
1 kutpunee	= 3 double handfuls, about 2 lbs.	Nagar.
8 kutpunee	= 1 kambuk	

leaping, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another lad being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nagar, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kafirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Demalla* is still practised in some parts of the Punjab.

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Mehr, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were intent, under me, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an open orchard, at an altitude of seven thousand feet and over, and the delicious air soon set me up.

[361] 133 Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious: the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and [134] had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

643 During my halt at Gakuch, Sirdar Nizam-ul-Mulk, 681 the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

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682 vessel, a present, in this case a small round looking-
681 glass in a brass cover, a thing much prized in those parts. He declined to receive it, and said the last man had got five rupees and a knife, and that he would not take less. It would have been impossible to carry on if I allowed myself to be crushed for presents in this way, so I dismissed him, and sending for the Mehtar's half-brother, who was accompanying me, explained the man's importunities to him. The result was startling: the old gentleman was furious, said that, had we been in Chitral territory, he would have cut the man to pieces at once, and that the Mehtar would certainly, if he heard of it, kill the man and sell his wife and children for slaves. I interceded for him, and he got off without punishment, but it gave one an idea of how the Mehtar ruled, and why he was obeyed as he was.

159 Nizam-ul-Mulk met us the first march across the border, and was with us a couple of days. He was a handsomer man than his brother, but had the same heavy under-lip. His manners were charming, but his morals, like those of almost every leading man in the country, excepting the Mehtar, Afzul, and one or two others, left much to be desired. He
[149] was a worse governor than Afzul, a mixture of cruelty, indolence, and good-nature, but he was popular too in his way, being a fine shikari. He was always accompanied by his dancing and singing boys, without whom he would move nowhere, and he was consequently an intolerable nuisance on the march, as they kept up their music right through the night. During his first interview with me he

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rather embarrassed us by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good-looker. You had to be prepared to receive any question or statement with an impassive face, a feat at first a little difficult, for Chitrali views of life were quaint. 159

Nizam mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good-deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man who was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mehtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty, a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a 517 691 652 517 652

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ever count with certainty as to the succession. You may sometimes strengthen a vigorous ruler with advantage; to bolster up a weak one is, in the end, almost always useless.

The visit to Dir hinged on that to Bajour, and both now had to be abandoned. Preparations were at once made for the return march to Gilgit. Several posts reached me during my last few days in Chitral, and some had been tampered with and parcels stolen. I reported the matter to the Mehtar, who was furious, and who called instant enquiries to be made, and a man sent for from each of the houses which had furnished the runners. The culprits were tracked, and the Mehtar proceeded to order condign punishment. The men were to be sold into slavery, but escaped at my intercession. The old Chief said it was no use he knew to offer me the wives and children of the robbers, but that he thought my Pathans would appreciate the gift. I had much difficulty in persuading him to leave the unfortunates in peace. But if no one suffered very severe pains and penalties, the fuss made had the desired result, and our posts were secured for the future.

My last days in Chitral were full of business, and the evenings were spent as usual round a camp fire watching the dancing, and listening to the boys singing. Three Kafirs joined the circle one night, one of them having the most revolting type of face I ever saw, and danced badly for some time. Nizam then asked them for the chaunt which is sung when a successful raiding party arrives near its own village. They refused to sing it unless a goat was given them to eat, so one was brought and presented